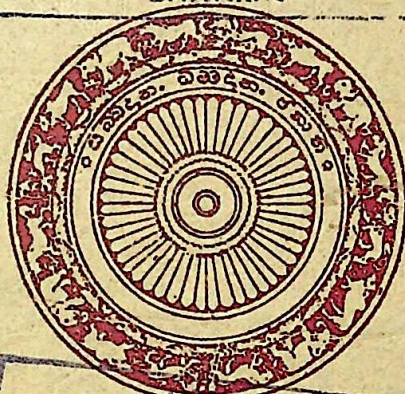


LIBRARY

No. ~~235~~ 9/133

Shri Shri Ma Anandamayee Ashram
BANARAS



LIBRARY

No.

Shri Shri Ma Anandamayee Ashram
BANARAS

THE BASIC POSITION OF SILA

MISS I. B. HORNER

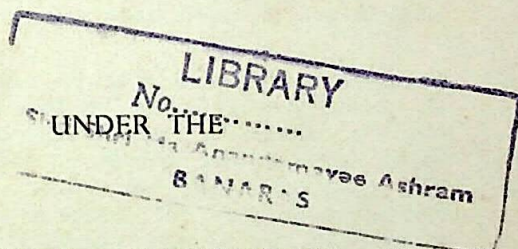


235
THE

9/133

BASIC POSITION OF SĪLA

THE NINTH LECTURE



DONA ALPHINA RATNAYAKE TRUST

Delivered by

MISS I. B. HORNER, M.A. (Cantab).

Published by

THE BAUDDHA SAHITYA SABHA

1950

PRINTED AT THE
CEYLON DAILY NEWS PRESS
LAKE HOUSE, COLOMBO

9/133
LIBRARY

No.....

FOREWORD Dr. Ashram

Shri Shri M. K. BHATTARAK

I had the privilege of presiding at Miss Horner's Lecture when she gave it at the University of Ceylon, under the auspices of the Doña Alphina Ratnayake Trust and I am very happy, therefore, to write this Foreword when the Lecture appears in print for the benefit of a wider audience whose interests are thus being served by the Buddha Sahitya Sabha.

Miss Horner has earned a well-deserved reputation as an able exponent of the Buddha-Dhamma. As Librarian of Newnham College, Cambridge, she had ample opportunities for reading and research, opportunities which she used to the fullest advantage. She was also fortunate in winning the friendship and esteem of the late Lord Chalmers when he was President of Peterhouse, in the same University, and Chalmers was deeply versed in Pali and Buddhism. When Miss Horner retired from Newnham she was able to devote most of her time to the pursuit of a study which had claimed her interest more than any other and she had the additional advantage of ready access to that doyen of Pali scholarship, my own teacher as well, the late Mrs. Rhys Davids. It must have been for her a very stimulating experience, for Mrs. Rhys Davids was most original in her ideas and quite forthright in expressing them. Before she came to London Miss Horner had already edited the *Majjhima Commentary* and written about *Women in Primitive Buddhism* a volume of absorbing interest and a mine of valuable information. These were followed by her book on the *Arhant Ideal in Buddhism* and numerous articles in international Journals on various aspects of Buddhist lore. Next, she concentrated on the study of the *Vinaya Pitaka* and produced several volumes of translation under the name of *The Books of The Discipline in the Buddhist Texts Series*, thus laying under deep obligation all students of the history and development of the Buddhist Sangha. It is a subject bristling with

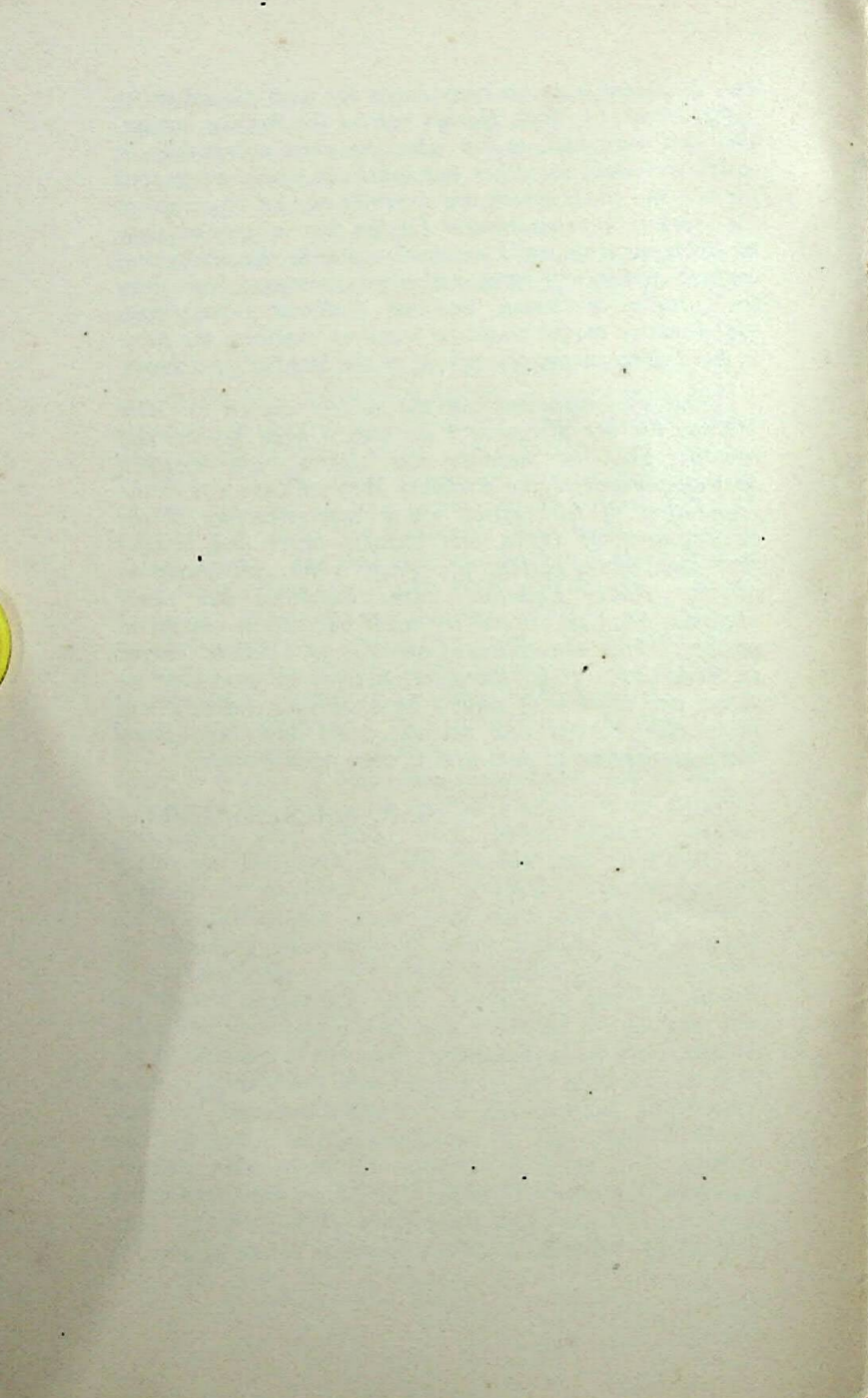
difficulties because so much of the interpretation of the matters dealt with in the Vinaya Pitaka is traditional and handed down from teacher to pupil by word of mouth in Buddhist countries. Nothing undaunted, Miss Horner sought this knowledge at its very sources especially during her visits to Ceylon. When completed, the translation of the Vinaya Pitaka will be an enduring monument to her patience, industry, meticulous care and thoroughness.

Miss Horner's recent visit to Ceylon was to attend the World Fellowship of Buddhists as accredited representative of several organisations, chief among which was the Pali Text Society. This Society was founded in 1881 by T. W. Rhys Davids of revered memory who at one time was in the Ceylon Civil Service and had learned Pali under the Venerable Yatramulle Dhammaratana Thera. The object of the Society was to publish in Roman character all the works of the Pali Canon. From its inception the Society received enthusiastic encouragement and assistance from Ceylon and Rhys Davids was able also to secure the services of scholars of international reputation to edit, without payment, the Society's publications. When in 1894 he married Caroline Augusta Foley, he gained as his partner in the noble cause a woman of large heart and brain and of highly disciplined intellect, with special knowledge of Buddhist psychology and ethics. Mrs. Rhys Davids became Honorary Secretary of the Society and continued as such till her husband's death in 1922 when she became its second President. Some years later she was succeeded as Honorary Secretary by Miss Horner, who brought to the discharge of her duties qualities of great organisation and unflagging zeal. Quite soon after its foundation the Society's object was extended to include also the publication of the early commentaries on the canonical texts; translations into English of the texts and at least some of the commentaries; a Pali-English Dictionary. and, recently, a Concordance to the Pali Tipitaka. Already more than 120 volumes of texts and commentaries have been published, besides 23 volumes of Journals, many of which also contain texts, and forty three volumes of translation, in addition to the Pali-English Dictionary.

This is indeed a proud record and the part played in its achievement by Miss Horner merits the highest praise. The best way and, to her also the most acceptable, in which we could show her our gratitude would be to find for her the funds which are urgently needed to complete the Society's programme. Ceylon has a special duty in this connection and I am quite confident that the appeal recently made will meet with ready response both from the people of Ceylon and our National Government. No worthier means could be found to vindicate the fame of Sri Lanka as the stronghold of the Buddha's teachings.

About the importance of the subject chosen by Miss Horner for her discourse I am sure I need say nothing myself. SĪLA or morality has always been regarded as fundamental to the Buddhist Way of Life; it is the foundation of the edifice whose super-structure is the development of CITTA and PANNA—heart and head—and thus, of the perfect life which is the consummation of the Noble Eightfold Path. Buddhism has never regarded SĪLA as an end in itself but only a means to an end. This conception of morality is, I believe, unique in Buddhism. It is, therefore, a topic of absorbing interest and in view of what I have already stated, it will be readily agreed that no one could have been found more competent to deal with it than Miss Horner.

G. P. MALALASEKERA.



THE BASIC POSITION OF SĪLA

THE German philosopher Hegel held that “man is by nature good, man is by nature evil”. I suppose we agree in the main about what we think of as good and evil, and unless we hold views such as are, for example, held by Christian Scientists, we would accept the existence of them both without, however, necessarily agreeing in our theories about their origins. But, following the pattern laid down by early Buddhism, I am not here speculating about origins. Speculative views, *diṭṭhī*, are a wilderness and a jungle; what can be achieved here and now, *diṭṭh’eva dhamme*, is of greater importance than any theorising about what one was in the past or may become in the future. So, we must take the man, *purisa*, and the individual existence, *attabhāva* (as these were labelled by early Buddhism for convenience sake) and recognise that, in dealing with them, this teaching saw man and his individual existences—in which he tries to break loose from the wheel of becoming, the *bhavacakka* or *samsāracakka*—as the battle-ground for the warfare between good and evil, as did the brahmanical tradition likewise. But therethe battle was also staged on a cosmic stage. In early Buddhism, however, many of the old signs and symbols and catchwords of folklore and tradition are given a new reference: one that is subjective, inward and psychological: “I lay no wood, brahman, for fires on altars, only within burneth the fire I kindle”—

Hitvā ahaṃ brāhmaṇa dārudāhaṃ
Ajjhattam eva jalayāmi jotim
Niccagginī iccasamāhitatto
Arahaṃ ahaṃ brahmacariyaṃ carāmi

(Samy. i. 169)

This inner fight still proceeds. It goes on incessantly "always the fire burns", *niccagginī*. We have all probably been fighting it with some success in many of our former lives or, according to Buddhist philosophy, we would not now be human beings. And we will have to go on fighting it in numerous lives to come, until such time as we are utterly purified of all ill, of which evil and wrong doing are but aspects, and can proclaim our arrival at the end of the Way, at nibbāna or arahantship by saying: "done is what was to be done": *kataṃ karaṇīyaṃ*.

But before this culmination is possible for the ariyan disciple, gradually and by ordered stages, he must do all that there still is to be done. And what is there still further to be done?

There are two Suttas in the *Majjhima Nikāya* which it is interesting to compare. These are the *Mahāssapura Sutta* (No. 39) and the *Gaṇakamoggallāna Sutta* (No. 107). Both set out an answer to what it is that remains to be done in order to come to the full perfection of purity. It is an answer that emphasises the necessity of gaining purity in this and then that if victory in the struggle is ultimately to be won. "For the attainment of profound knowledge, *aññā*, does not come straightaway, but by a gradual training, a gradual working out of cause, a gradual practice", *anupubbassikkhā anupubbakiriyā anupubbapaṭipadā* (*Maj.* i. 479; iii. 2).

A characteristic of the teaching as found in the Pali canon is this gradualness of the approach to the end of the Way, and this is very apparent in these two Suttas. So, in the former we find Gotama declaring and protesting to the monks: "Let there be no falling back from the goal of recluship while there is something further to be done" (*Maj.* i. 271). He then asks them, in a series of nine questions, what there is still to be done—before, that is, they can get rid of the five Hindrances, *nīvaraṇāni*, and proceed hence to mastery

in the *jhānas* and then the super-knowledges, *abhiññā*, and so gain arahantship. The *Mahā-assapura Sutta* first enumerates four successive purities which are to be developed: purity of body, of speech, of thought and of mode of livelihood. Next, the ariyan disciple has to guard and control his sense-organs so that evil, unfavourable states of mind do not predominate. Then he has to see to it that he is moderate in eating, for excess will give rise to the Hindrance of sloth and torpor. The next thing to be done is to be intent on vigilance so as to purify the mind of obstructive thoughts. Next, looking within, he must be mindful and aware of what is without, and must attend properly when doing the usual daily tasks. The next thing to be done is, having found a solitary place, to sit down cross-legged and to call up mindfulness "in front", that is, to concentrate on an object of meditation. The disciple is now able to get rid of the five Hindrances, and either because they are now absent or because there is a new mental attitude in their place, his mind is purified of these five Hindrances. The Hindrances are spoken of as defilements of the mind and as sources of weakness in intuitive wisdom. Therefore, when they have been got rid of, the disciple can enter on the higher meditative process which is specifically psychological in nature and belongs to the mind. At the end of the fourth *jhāna*, during which he arrives at the "utter purity of mindfulness that is equanimity" (or indifference), he can suffuse his whole karmically-born body with a mind that is utterly purified and utterly cleansed. And then, with his mind concentrated, utterly purified, utterly cleansed, he can enter into the six super-conscious states, the six *abhiññās*; and, entering into them he has entered into the range of *paññā*, intuitive knowledge or wisdom, a knowledge that is not empirical but extra-sensory. At the end of this chain of doing ever more and more of what there was to be done lies arahantship with its freedom of the mind from the *āsava* or cankers of sensual pleasures, becoming (or recurrent birth) and ignorance—the *āsava* of *diṭṭhi* or speculative view not being mentioned here. Light has taken the place of

darkness, knowledge of ignorance—the root-cause of all ill, suffering or unsatisfactoriness, *dukkha*—as it did in that greatest Awakening of all under the Bo-tree nearly 2,500 years ago.

In the *Gaṇakamoggallāna Sutta*, Gotama is likewise shown as training his monks in a number of successive steps. When, *yato*, the monk has mastered one step, Gotama then leads or trains him further, *uttariṃ vineti*. Now, the first step in the training as laid down in this Sutta can be shown to be equivalent to the first, second and fourth answers to the questions as given in the *Mahā-assapura Sutta*, and which are that purity in bodily conduct is first to be achieved; next, purity in speech, and then, purity in mode of livelihood. For, as the learned nun Dhammadinnā is recorded to say, every word being later endorsed by Gotama (*Maj.* i. 304), right speech; right action (the same as right conduct of body) and right means of livelihood are included in the first of the three groups of which the Ariyan Eightfold Way is composed. This is the group of *sīla*, or moral habit, ethical conduct (*Maj.* i. 301). It is therefore not at all surprising that the *Gaṇakamoggallāna Sutta* simply uses the words, “Come you, monk, be virtuous” (or, of moral habit, *sīlavā*) when giving the first way in which the Tathāgata trains or leads the man to be tamed. For, to be of moral habit is to be “right without being righteous”, *sīlavā no ca silamayo* (*Maj.* ii. 27) in the conduct of body and speech and in the mode of livelihood. From this point on the two Suttas proceed in a completely parallel manner.

After the man's ethical nature has been tamed and he is established in moral habit, the limits of which are, as is quite clear, right conduct of body, of speech and of way of living—the next part of his training will consist of gaining control and restraint over his sense-faculties. For, when he lives with them uncontrolled, coveting and dejection, evil unskilled states of mind, will flow in on him. The Tathāgata is a shower of the Way (*Maj.* iii. 6) —he points it in many a figure, to

use another expression constantly found in the Pāli canon : for example by teaching the cultivation of the four Brahmavihāras ; by stressing the four Arousings of Mindfulness, so closely connected with the control of covetousness ; and by insisting on the necessity of not regarding the five *khandhas* or the six sense-faculties or their appropriate sense-data as “mine” or “I” or “my self”, which will therefore render them capable of being put away : “What is not yours, put it away” (*Samy.* iv. 81), and which is just another way of saying, do not hanker after it or covet it. But, although the Buddhas show the Way, it is yours to swelter at the task (*Dhp.* 276), and either to arrive at the goal—the unchanging, unfluctuating goal of nibbana, *accantañiṭṭhaṃ nibbānaṃ* (*Maj.* iii. 4)—or to fail of it, when great indeed is the goal the disciple fails to win. But if he stirs up energy, and lives far from evil unskilled things, then great is the goal that he makes perfect, *āraddhaviriyo ca kho bhikkhave sukhāṃ viharati pavivitto pāpakehi akusalehi dhammehi mahantañ ca sadatthaṃ paripūreti* (*Samy.* ii. 29).

Buddhism, therefore, gives a great message of hope. Perhaps one of the richest contributions it made to contemporary, and subsequent, thought was its emphasis on the potentially ethical nature of man, and of the goal attainable partly through its instrumentality, so long as man understands the need and the reason to cultivate it intelligently . In the *Mahā-assapura Sutta*, of which I have given you a condensed version, morality *as such* is not explicitly mentioned, the term *sīla* not being used. It is, instead, discriminated into three parts : purity of body, purity of speech and purity of means of livelihood. But since these are the three factors of the Eightfold Way that are said to constitute *sīla* (*Maj.* i. 301), the *Mahā-assapura Sutta* is, in fact, making purity in moral habit the first thing to be tried and accomplished in the search for the goal. The ultimate finding of this will therefore proceed from the same basis as in those numerous other passages which take as their starting-point purity of moral habit as such,

and not as arranged under the three factors of the Way which *sīla* comprises. This is not only a question of wording. It is a question of understanding the wording, made possible largely by the work scholars do in comparing context with context after context.

The observance of purity in ethical behaviour will lead on gradually, if the disciple is earnest and ardent, mindful and self-controlled, to the very summit of the *brahmacariyā*, the Walk to the Supreme. Such a disciple need not therefore be afraid of the triumph of evil for him personally and individually, for if he puts his shoulder to the wheel—the Wheel that Gotama set rolling at Isipatana—and, if like Sāriputta, he keeps it rolling; if he labours at the task unremittingly in accordance with Gotama's last recorded words—*appamādena sampādettha*; if he strives ever onward with stirred-up energy, as the Pali canon constantly urges him to do, he can, gradually, little by little, from time to time, remove his own impurities (*Dhp.* 239), get rid of wrong and make what is right come to be (*Ang.* i. 58), and, finally, advance from the mundane (*lokiya*) part of the Way, which most of us are treading, to the transcendental stages at the first of which, the *sotāpanna*, he gains vision of nibbana.

These four stages of the Way: stream-attainment, once-returning, non-returning and arahantship, together with their fruition and with nibbāna itself are the nine transcendental, extra-worldly, *lokuttara*, things. All else is mundane, worldly, temporary and temporal, *lokiya* and *samaya*. It is with these latter we shall be dealing today, with these mundane, empirical and non-transcendental things, but which, when and if they are sufficiently and seriously developed, lead to transcendental states of mind, the essence of which would appear to be peace, bliss and freedom. To some varying degree these can be tasted here and now by the earnest striver and seeker after Truth, or after reality and calm—for, for these last two there is but the one word, *santa*.

The texts never lose sight of this goal, the goal of nibbāna and freedom, *vimutti*, or whatever other name they may use when referring to the Highest, *agga*. They never lose sight of the goal even when they are speaking of matters and concerns that are no more than *lokiya*, worldly, not transcendental. For they are not, unless they specially say so, speaking of the "ignorant worldling", the uninstructed average man, but always of and for the ariyan disciple, who may be a monk or nun or man or woman lay follower, one who has come to have faith or confidence in the Buddha, his Dhamma and Sangha, and who is willing and anxious to learn, and then to test what he has heard of the teaching for himself.

The teaching for the ariyan disciple is classified on a systematised and practical basis. It is a *carana*, a walking, a going, a practice, with the advance from worldly to transcendental implied. Injunctions in the sense of commands are not laid down; but there is a strong position, backed up by the stringencies levelled from time to time against the views held by other contemporary sects, together with a not negligible degree of contempt for them, that if Gotama's prescribed method is not adhered to, one will fail of the goal—that is, the goal of *his* teaching, of course. The assumption is that, if you try his teaching for yourself, you will find that it works. (There is no question of eternal damnation if you do not try it). You will perhaps get opportunity after opportunity in future births to open your mind to it, for the "unending dhamma" (*Dhp.* 5) is to be our Teacher after the Fore-runner and Founder has passed away (*Dīgha* ii. 154). But, in the words of the *Suttanīpāta*, "Do not let the moment (or, the opportunity) pass" (*Sn.* 333; cf. *Dhp.* 315). If each disciple is constantly aware of what he is doing and "endeavours swiftly" (*Dhp.* 236) he will, beginning at the beginning, gain control over his bodily conduct and his speech, these two together constituting *sīla*; when this is purified, he can gain control over his mind, *citta*; and when this is purified and controlled

intuitive wisdom, *paññā*, will have full scope for its liberating vision, *vipassanā*, of things as they really are, *yathābhūtaṃ*.

A few words may not be out of place to serve as a reminder of what is meant by *sīla*. The meaning of the word itself is not difficult; it is moral habit, virtuous behaviour, ethical practice, the Buddhist code of morality. The classifications and relations of the items taken to make up *sīla* are more confusing, and I shall only give a brief abstract of them here.

In the first place, as one of the three branches of which the Eightfold Way consists : those of *sīla*, *samādhi* and *paññā*; under the branch of *sīla* the factors of right action, right speech and right means of livelihood are comprised, as we have already noticed.

Secondly, there are the *dasa-sīla*, the ten items of right behaviour or good character. These are, (1) restraint from onslaught on creatures, from killing and hurting them, yourself included; (2) restraint from taking what is not given; (3) from wrong indulgence in sense-pleasures; (4) from lying speech; (5) from slander; (6) from harsh or rough speech; (7) from frivolous chatter; (8) from covetousness; (9) from malevolence; (10) from false or heretical views (*Samy.* iv. 342). The worthy or true man, *sappurisa*, observes all these restraints himself, while the man who is even more of a worthy or true man, besides observing them himself, also encourages another to do likewise (*Ang.* ii. 220).

One passage in the *Āṅguttara* (*Ang.* i. 269) divides these ten items between three groups of *sampadās*, successes or achievements. The first, the *sīlasampadā*, is said to consist of the first seven of these ten items of right conduct. The second *sampadā*, called the *citta-sampadā*, is said to consist of items 8 and 9; while the third, the *diṭṭhisampadā*, success in "views", consists of the tenth item, restraint from wrong views.

Thirdly, the *pañca-sīla*, the group of five items of right behaviour, are Nos. 1—4 of the *dasa-sīla*, with, as fifth, abstaining from indolence consequent on the use of intoxicants (*Samy.* ii. 69). These five also form the first half of the ten *sikkhāpadāni*, the ten rules or bases for training. The last five of these ten *sikkhāpadāni* are expressly for monks and nuns. They are: (6) not to eat at the wrong time, that is not after noon one day until sunrise the next; (7) not to see shows where there are dancing, singing and music; (8) not to use garlands and scented unguents; (9) not to sleep on large or high beds; and (10) not to handle gold and silver.

Fourthly, there is an eightfold *sīla*, composed of the first eight *sikkhāpadas* (and therefore of the fivefold *sīla* with three items added). Again, it must be stressed that these are not commands or injunctions, nor are they quite obligations. They are more in the nature of pledges that a lay person, with himself as tribunal, tries to keep unbroken on the full and dark moon days especially, that is on the *uposatha* days. This eightfold *sīla*, as I have called it, is however not spoken of in the Pali canon either under the name *sīla* or *sikkhāpada*, but as the *atthāṅga-samannāgata-uposatha*, the Observance made up of eight constituent parts. These are discussed in the *Āṅguttara* (*Ang.* iv. 248 ff.) where worldly things, such as kingship and precious gems, are said to be worth not a sixteenth part of this eightfold observance, which goes to show the value set by Early Buddhism on internal as against external possessions—and conquests. Such thought is in line with that so well expressed in a *Dhammapada* verse: "Though he should conquer a thousand thousand men in battle, yet the supreme fighter is he who should conquer oneself" (*Dhp.* 103).

Fifthly, we come to the *śīlak-khandha*, the group dealing with the moral habits, or, the body of morality. In the *Brahmajāla Suttanta* of the *Dīgha*, this *śīlak-khandha* is itself divided into three parts: the *cūla* or

shorter section ; the *majjhima* or middle-length section; and the *mahā* or longer section covering the items of moral behaviour or right, skilled, wholesome ways of conducting oneself. The details of these sections are far too numerous for discussion here and cover a wide range of bribery and corruption, gambling, sacrifices and oblations, auguries and prognostications, the use of spells and incantations, and so on, besides of course the restraint from the great offences of killing, stealing, lying and unchastity. The practice of many of these "low arts and lying practices" is definitely prohibited to monks, as may be seen by a comparison with the rules laid down for them in the *Vinaya*.

In case it might be thought that the *Dīgha's* tripartite *śīlakkhandha* is everywhere accepted and used in the Pali canon, I hasten to remind you that what a passage in the *Aṅguttara* (*Ang.* v. 205-6) called *śīlakkhandha* contains only the items of the *Dīgha's* *cūlaśīlakkhandha*. And indeed I think it unlikely that any other canonical passage enumerates the items or constituents of what was thought of as right or moral behaviour as fully and thoroughly as does the *Dīgha*. Its *śīlakkhandha* is a veritable compendium.

I have thought it desirable to draw up a scheme of the ten and the five "moral precepts", and to mention the *sikkhāpadāni*, or rules for training, and the eight-fold observance, both of which have points of agreement with the *śīlas*. For I think it important in any discussion of the *śīlas* to have some definite idea of what we are talking about. As is, I hope by now clear, by *śīla* we mean something particular and specialised, and not something merely vague, not merely "good" in a general sense. The nearest to "good" in a general sense would be, I think, Dhamma. But even as Aśoka distinguished *śīla* or the moral code from Dharma, so must we not see in *śīla* or morality the whole of the Early Buddhist Dhamma in the sense of its complete teaching and practice. Morality in its very definite sense as outlined above must be regarded as no more than one

of Dhamma's many facets, and as no more than one of the weapons to be used in the struggle against evil, personified by Mara, the Evil One. In brief, "dhamma is a lake, morality a ford", *dhmmo rahado brāhmaṇa sīlatittho* (*Samy.* i. 169). And a ford, like a bridge or a boat, is not itself the Further Shore ; it is simply a means of crossing over and going beyond. As one of the three divisions into which the Eightfold Way is classified, morality is to be left behind, together with the other two divisions, like a raft once the crossing over has been safely accomplished. In other words, the arahant is above good and evil, and has transcended both. In the *lokuttara*, extra-worldly, plane where he functions, his actions are karmically inoperative, entailing no effects.

The moral precepts are often worded negatively, in the ways I have already cited, as abstaining from the infringement of them. For it is necessary to purify the body and speech of wrong ways of acting before right ways can be developed. But there are also occasions when the moral precepts are stated in positive terms, and so in the case of each precept we learn the precise nature of the right behaviour that is to supplant the wrong. Thus, there is to be compassion for all that lives and breathes in place of bringing harm to self or others or both ; there is to be the taking only of that which is given so that one lives with a self that is purified, *sucibhūtena attanā viharati*, with the added meaning that monks and nuns should not take anything (with a few exceptions) unless it is given with the words "I give", which make it allowable ; there is to be chastity in place of indulgence of sense-pleasures ; one is to speak the truth and to be trustworthy and dependable instead of uttering lying speech ; one is to reconcile those who are at variance and induce harmony among them instead of spreading slanders ; gentle, affectionate, urbane, pleasant and agreeable speech is to take the place of harsh speech ; and instead of frivolous chatter one is to speak about what is fact, and about the goal, Dhamma and discipline (*Digha* i. 3—5, etc.).

The positive side of Buddhism is as strongly stated as is the negative, but has been far more overlooked. It is the task of this generation to reinstate the positive message that shine and scintillates in the teaching on "the one sole Way for the purification of vision" (*Dhp.* 274).

The teaching is kindly and reasonable. It never asks for the impossible. Lay people as a rule are not so highly developed or controlled as those who are in the Orders, nor have they the same opportunities for the unremitting practice of the teaching, and therefore not so much is expected of them. The moral precepts are set before them as a guide, and if possible are to be carried out fully four days a month. But, ever present and urgent is the reminder to put forth energy to attain that which is not yet attained, to master that which is not yet mastered, to realise that which is not yet realised all of which may be done, and if done at all, *must* be done by human strength, by human energy, by human striving (*Samy.* ii. 28, 29). For Early Buddhism, non-theistic as it is, knows no doctrine of Grace. The Way has been pointed out by the Fore-runner and the Shower of the Way; but the aspirant has to rely on himself to see and understand it, to go straight along it by his own activity and energy, and without taking a wrong turning (*Maj.* iii. 6; *Samy.* iii. 108-109).

The practical teaching of Early Buddhism is, as I have indicated, threefold in its arrangement, and thus threefold are the stages in the training an earnest disciple has to undertake. There is first, the *sīlakkhandha*, the group dealing with right behaviour (in all the modes and details of the *Dīgha*'s tripartite scheme), and which comprises three of the factors of the Eightfold Way: right or perfect, *sammā*, speech, perfect actions and perfect mode of livelihood. *Sīla*, moral habit or conduct is, as we have seen, both abstention from wrong, unwholesome or unfavourable, *akusala*, actions of body and speech, and the performing of right, whole-

some or favourable, *kusala*, actions of body and speech. This is the limit of the sphere of *sīla*; it does not go beyond the laying down of precepts for the right conduct of body and speech, and mode of livelihood. *Sīla* is the first stage and the initial category of the whole training that has to be mastered by the aspirant or pilgrim. If the body is calm, if it is prompted by no strong sense desires; if the tongue—that most unruly of members—can be checked, and not only checked, but also when there is no desire to slander other people, to indulge in harsh speech or frivolous chatter and gossip, or to talk about any of the subjects of conversation in various passages are enumerated as *tiracchānakathā*, literally “animal talk” and so inferior, low or wordly talk—then, following on and dependent on this calm of body and controlled speech, the mind will be calm and tranquil, and prepared for effective meditation, *jhāna* and concentration, *samādhi*.

The control of the mind and thought forms the second branch of the practical training. The mind, *citta*, which changes from moment to moment, and is as restless as a monkey in a forest as he goes about in the trees taking hold first of one branch, letting it go and then grasping another, has to be subjugated so that all impure states are purged away and so that it can be the vehicle for *samādhi*, concentration, mental synthesis, and especially for *samādhi*'s crown and apex, *ekaggatā*, that one-pointedness where the meditator can “hold” one mental object so securely that there is no liability of intrusion from others. This branch of the training is known as *samādhikkhandha*, the group or branch dealing with concentration. Of the eight factors of the Way it comprises right endeavour, right mindfulness and right concentration.

Purity of mentality however is not possible if purity of morality has not first been achieved. This is apparent throughout the Pali canon, but there is one passage in particular found in the *Aṅguttara Nikāya* that may

be mentioned. This speaks of the ten *kusalakamma-pathā* the ten ways of skilled or favourable action, and enumerates them as the three modes of bodily purity and the four modes of purity of speech (which together constitute the branch of *sīla*, here sevenfold), and the three ways of purity in mentality: the absence of coveting, the absence of malevolence, and the possession of right view (*Ang.* v. 268). These ten ways of skilled action are further said to be pure and to make for purity. No one who is endowed with them can be affected (either adversely or propitiously) by any rites he may perform. Whether he worships the fire or not, does *pūjā* to the sun or not, goes down into the water for evening ablutions or not, he is still pure. Therefore, he is pure, he may do these things, for it is not through them that he can be purified or defiled, any more than it is, as the *Suttanipāta* says, the eating of meat or abstaining from doing so, the wearing of the hair in braids or not that purifies or defiles a man. All that is external (*Samy.* i. 169). But equally, since such practices do not purify a man, he need not do them, and indeed there would be no point. Self-mastery—self-purification—is the Buddhist keynote—not purification gained by external means, be it practices or persons: “no one can purify another. By oneself is one purified” (*Dhp.* 165). We have not time to do more than consider briefly one of the ways in which the mind can be purified. A word I have already mentioned: *abhijjhā* coveting or hankering, and its opposite, *anabhijjhā*, will serve this purpose, together with their associates, *vyāpāda* and *avyāpāda*, malice and absence of malice. *Anabhijjhā* and *avyāpāda* appear as the first two of the four *dhammapadāni*, bases, foot-prints, tracks or divisions of Dhamma, that at least two canonical passages (*Ang.* ii. 29; *Dīgha* iii. 229) speak of as being from former times, of long standing, traditional and ancient, an indication that the Dhamma taught by the line of Buddhas who were Gotama’s predecessors will

have had some features in common. The remaining two *dharmapadāni* are given as right mindfulness and right concentration, *sammāsati*, *sammāsamādhi*: the two factors which with right endeavour form the *samādhi* group of the Eight-fold Way.

Coveting and malice sometimes occur together as the second of the five Hindrances which obstruct the mind from obtaining the serenity necessary for meditation. On such occasions *kāmacchanda*, the desire for sense impressions, occurs as the first Hindrance. On other occasions it is omitted by name from the list of the Hindrances, and when this is the case, coveting and malice are separated from one another and appear as the first and the second Hindrances respectively (e.g. *Dīgha* iii. 49; *Ang.* iv. 436). The formula then runs: "Getting rid of coveting (or, hankering after) the world, he lives with a mind devoid of coveting, he cleanses the mind of coveting. Getting rid of the stain of malice he lives with an unmalicious mind, compassionate and merciful to all that lives and breathes, he cleanses the mind of malice". The *Majjhima Commentary* (i. 244) explains thus: "Because covetousness stands for sensual desire, and malevolence for dejection, therefore the abandoning of the Hindrances is spoken of in terms of these for they are the principal things included in the Hindrances."

It is therefore quite logical that hankering or coveting is sometimes substituted for the desire for sense-impressions. This is a desire that may lead one to covet another person's belongings, and even to the further consequence of stealing them. Such behaviour would be an infringement of the moral code, showing that one's bodily actions were not yet under restraint and the first part of the training not completely mastered. So nearly is mind related to body, so inseparable are the two that coveting and malice can be spoken of as the two first of four bodily ties or trammels, *gantha*, binding men to the whirligig of *saṃsāra* (*Dīgha*, iii. 230; *Samy.* v. 59; *Dhs.* 1135; *Vbh.* 374).

But yet, coveting is practically equivalent to greed, *lobha*, (*Dhs.* 135, *Vhh.* 374) and so belongs to the mind: "The wrongful or uneven, *visama*, greed that is covetousness is a depravity of the mind, malevolence is a depravity of the mind" (*Maj.* i. 36 f.). And so begins a list of sixteen depravities, *upakkilesas* of the mind. When a monk has got rid of these, he comes to have unwavering confidence in the Buddha, Dhamma and the Order. Then, acquiring knowledge of the goal, and of Dhamma, he passes through the stages of joy, zest and bodily calm to that of being at ease so that his mind is concentrated, and he can exercise the four meditative practices known as the Brahma-vihāras. These are in splendid antithesis to coveting and malevolence regarded as Hindrances. For, instead of his mind being obstructed by these, it is now inclined to loving-kindness, to compassion for the sorrows of others, to a sympathetic understanding of their joys, and to equanimity, that mental aloofness and indifference where he is himself no longer attracted or repelled by the things of the "world". He no longer covets these for himself; he is no longer resentful or dejected if he does not get them. His mind is no longer stained. He has, in a word, put away the Hindrance of coveting and malice.

If, following the texts, it is thought that coveting or hankering is coveting or hankering after the "world," while the desire is one for sense-pleasures, *kāmacchanda*, it is nevertheless intended that covetousness is but another name for sensual desire. For, in the discipline for the ariyans what is the "world" but this fathom-long body, and what is this but the repository of the five sense-organs and the awareness of the appropriate sense-data that impinge on them? (*Ang.* ii. 47, 49; *Samy.* i. 62). The *Majjhima Commentary* is also quite definite on this point. It says: "In the world means: in this very body. Here the body means the world because of its breaking up and crumbling away."

It is this "world" the world of the five groups of grasping, which is but another name for the five *khandhas* (material shape, feelings, perceptions, "constructions" and consciousness), that is to be regarded as void, *suñña*, void, that is, of false view of self (*Suttanipāta* 1119). Otherwise the thoughts that "This is mine, this am I, this is myself", will arise. Such thoughts have no power to lead onwards or to induce calmness, freedom or crossing over to the Further Shore which is nibbāna and deathlessness: "Freed from everything, above, below, not considering 'I am this'; freed thus, he has crossed the flood not crossed before and is not one for again-becoming" (*Udāna* 74). To get rid of coveting or hankering for the "world" is therefore part and parcel of the great aim of getting free—getting free of *kāma* or sense-impressions, of *dukkha*, sorrow and unsatisfactoriness, and of *bhava*, the becoming that depends on grasping, all of which three notions are intimately intertwined.

To regard this world as void one must control all hankering for it, all coveting of its false values together with the dejection to which their impermanency and lack of enduring satisfaction give rise. And how does one do this? By developing the factor of the Way that is right mindfulness, and which also is given as one of the four *dhammapadāni* that are ancient and of long standing. Right, complete or perfect mindfulness, *sammāsati*, has certain connections with coveting. The canonical definition of *sammāsati* is as follows: A monk lives contemplating body in the body, ardent, circumspect, mindful, having controlled the hankering and dejection of the world. He so dwells contemplating the feelings in the feelings and the consciousness in the consciousness. And finally he dwells contemplating mental objects in mental objects, ardent, circumspect, mindful, having controlled the hankering and dejection of the world (*Samy.* v. 9, *Vbh.* 105).

The control of hankering, which here results from right mindfulness, certainly brings great results, ideally culminating as it does in the attainment of nibbāna. But the progress, as is the case with any kind of progress mentioned in the Pali canon, can only be gradual. Not before the mind is cleansed of the five Hindrances can one enter on the four *jhānas*. But having done so, having in the fourth attained the utter purity of mindfulness that is indifference, or equanimity, then, one can, with the mind utterly purified and cleansed, without stain or blemish, concentrated and firm, proceed to bend it to the six *abhiññās*, super-or super-normal knowledges. With the mastery of the last of these, which is the comprehension of sorrow, suffering, or unsatisfactoriness, *dukkha*, as it really is, the comprehension of its arising, its ending and the way leading to its ending—and which is also the comprehension of the *āsavas* as they really are, of their arising and ending and of the course leading to their ending—the aspirant's mind is freed from the *āsavas* of sense-pleasures, becoming and ignorance. He then comprehends: "Destroyed is birth, brought to a close is the Walk to the Supreme, done is what was to be done, there is no more of being such or such" (e.g. *Maj.* i. 347 f.).

Again, a person, in contemplating these four Arousings of Mindfulness, is said to be walking in his own pasture, his own native beat (*Samy.* v. 149; *Dīgha* iii. 77), and if he knows them as they really are he is called "Proficient in his pasture" (*Maj.* i. 224). If he dwells keeping guard over his sense-faculties, Māra, the Evil One, can gain no access to him, can get no chance over him (*Samy.* iv. 177, v. 149). Various parables are given to illustrate this point. For example, there is the story of the jackal who got no chance over the wary tortoise because the tortoise instead of still going after the food he was searching for, drew back his neck and four limbs (standing for the five kinds of sense-data) into his shell directly he saw the jackal, thus giving the jackal, who typifies death, the hunter and slayer, Māra, no chance to get at him. Another parable is

that of the hunter who set a trap for monkeys, and a "greedy" monkey got his muzzle and four limbs stuck in the bait, with the result that the hunter could then do what he liked with him. In the same way, if the earnest disciple, dallying not with sense-pleasures (*Samy.* iv. 110), refuses wrongly to enjoy them, and insists instead on steadily regarding the five sources or groups of sense-pleasures as they really are, then he is able to bring to naught Māra's attempts to entice him among the crops he has sown, and which are nothing but sense-pleasures, the material things of the world (*Majjhima, Sutta* No. 25).

The power of Māra, the hardest power in the world to subdue, is at an end when the end of the "world" has been reached, that is, when all desire for sensual pleasure has been eliminated. This conquest which, if successful, is the conquest for each person of one-self (*Dhp.* 103) is crowned by the ultimate vision. This is a vision not only of Dhamma; it is also a vision of He who is *dharmakāya* and *dharmabhūta*, "the body of Dhamma and Dhamma-become" (*Dīgha* iii. 84), epithets never used of any but the Buddha. But to gain this vision, the disciple has to have put away coveting, to be of well established mindfulness, and to have gained control over his sense-faculties: "Monks, even if a monk should take hold of the edge of my outer cloak and should walk close behind me, step for step, yet if he should be covetous, strongly attracted by pleasures of the senses, malevolent in thought, of corrupt mind and purpose, of confused mindfulness, inattentive, not contemplative, scatter-brained, his sense-faculties uncontrolled, then he is far from me and I am far from him. Why is this? Monks, that monk does not see Dhamma; not seeing Dhamma, he does not see me. But, monks, if that monk should be living even a hundred *yojanas* away, yet if he be not covetous, not strongly attracted by pleasures of the senses, not malevolent in thought, of incorrupt mind and purpose, his mindfulness firmly set, attentive, contemplative, his thoughts one-pointed, restrained in his sense-faculties,

then he is near me and I am near him. Why is this? Monks, that monk sees Dhamma ; seeing Dhamma he sees me''. Saṅghāṭikaṇne ce pi bhikkhave bhikkhu gahetvā piṭṭhito anubandho assa pādo pādaṃ nikkhipanto so ca hoti abhijjhālū kāmesu tibbasarāgo vyāpannacitto paduṭṭhamanasāṅkappo muṭṭhassati asampajāno asamāhito vibbhantacitto pākatindriyo, atha kho so ārakā va mayhaṃ ahañ ca tassa. Taṃ kissa hetu ? Dhammaṃ hi so bhikkhave bhikkhu na passati, dhammaṃ apassanto na maṃ passati. Yojanasate ce pi so bhikkhave bhikkhu vihareyya, so ca hoti anabhijjhālū kāmesu na tibbasarāgo avyāpannacitto appaduṭṭhamanasāṅkappo upaṭṭhitasati sampajāno samāhito ekaggacitto samvutindriyo, atha kho so santike va mayhaṃ ahañ ca tassa. Taṃ kissa hetu? Dhammaṃ hi so bhikkhave bhikkhu passati, dhammaṃ passanto maṃ passatī ti (*Iti*. p. 90—91).

The first kind of monk described in this passage—he who is far from the Buddha—appears again in another context (*Ang.* i. 280) where he is recognised by the last five qualities the *Itivuttaka* ascribes to this kind of monk: he is of confused mindfulness, inattentive, not contemplative, scatter-brained, and his sense-faculties are not controlled. Seeing a certain monk in this state, the Lord said to him, as recorded: "Monk, do not you, monk, make self a 'corruption', (*mā tvam attānam katuviyam akāsi*). Indeed, monk, that flies will settle on and attack a self that has been made a 'corruption' that reeks with the stench of carrion, is a situation that exists". When asked what is meant by 'corruption', 'stench of carrion' and 'flies', the Lord replies: "Covetousness is 'corruption', malice is the 'stench of carrion', evil, unskilled thoughts, are the 'flies'".

A monk who is covetous and malicious and therefore a prey to evil, unskilled thoughts (the flies), is said to be far from nibbāna. In a similar way, if a person pays heed to the five sense-data and to mental objects, his emotions or feelings increase ; so too do coveting and vexation. Piling up pain and suffering thus he is

called "far from nibbāna" (*Samy.* iv. 73-4)—just as in the *Itivuttaka* passage the monk who, among other things, is covetous and malicious and entranced by the sensations, is said to be far from Dhamma and far from the Buddha. But when a monk comprehends as they really are the uprising and the setting of all states of ill, then sensual pleasures are understood by him, with the result, first, that desire and thirst for them no longer assail him; and secondly, that coveting and dejection, evil unskilled states of mind, do not flow in upon him. It is as though a man found himself in a wood surrounded on all sides by thorns. Which-ever way he turned he would think; "May no thorn (pierce) me." Even so, whatever material thing in this world is delightful and dear, it is called a "thorn", *kaṇṭhaka*, in the discipline of an ariyan. If, after much practice, the disciple has become mindful, and can prevent coveting and dejection from growing in upon him, then, because he is bent on aloofness, inclined and turned towards it, it will be as difficult to tempt him to give up the training and return to the low state of the "world", as it would be to make the River Ganges flow, slope and gravitate in a westerly direction. (*Samy.* iv. 188 ff.) Having guarded his senses he has followed a course or practice that tames, *damā paṭipadā* (*Ang.* ii. 152). He is "one who guards", *rakkhītā*, even as a king's warrior-elephant, on going into battle, guards all the parts of his body as well as his mahout (*Ang.* ii. 162-3). This kind of guarding or restraint is one that is called "ariyan" (*Maj.* i. 181).

Finally, we come to the third branch of the training, about which very little can be said here. This is the branch of *paññā*, intuitive, extra-sensory knowledge or wisdom. If the aspirant or *yogāvacara* wins this stage he has the knowledge and vision of one who is freed—freed from the ignorant craving and coveting of all that is made up by the words *loka* and *lokiya*, which denote the world of becoming, to be found nowhere but this fathom long body (*Samy.* i. 62; *Ang.* ii. 48). This ultimate vision, that of nibbāna, is not one of any

external reality, but one that is subjective and inward in every way. This *paññākkhandha* or branch dealing with non-empirical knowledge comprises the two remaining factors of the Middle Way, those of right or perfect view or understanding and perfect thought.

The Pali canon makes it abundantly clear that these branches, stages or categories of the practical training cannot be regarded as separate from or independent of one another. Not only are they connected, but in practice they merge into one another and lead on to one another, always with the same aim in sight. For the goal is one and not many, *ekā h'āvuso niṭṭhā, na puthū niṭṭhā* (*Maj.* i. 64). The mastery of *sīla* makes possible the mastery of *samādhi*, and this of *paññā*. Thus, as may be seen from a passage in the *Aṅguttara* (*Ang.* ii. 137) there is an interval between mastery of *sīla* and of *paññā*, because this third branch of the training cannot be gained without having first gained the middle stage of *citta*, mental development and thought control, any more than this can be won until the first branch of the training, *sīla*, has been mastered. This *Aṅguttara* passage mentions the man who is perfect in moral behaviour but neither in concentration nor in wisdom ; the man who is perfect in moral behaviour and in concentration, but not in wisdom ; and the man who is perfect in all three. There is also the man who is perfect in none of them, but with him we need not trouble. The man who is perfect in moral conduct and in wisdom but not in concentration is not mentioned, for he will not be found existing in the world.

It is interesting, it is perhaps significant of the relatively preliminary position of ethical conduct that among the *Etadaggas* of the *Aṅguttara* (*Ang.* i. 23-26) not one monk, nun, man or woman lay disciple is noted as chief in carrying out the moral precepts. It is of course very probable that many of the disciples who were alive in Gotama's own day had mastery in this respect for it would appear that many more persons in his day, than in ours, attained mastery in the *jhānas*, which is the

stage following and dependent on purity of bodily action and purity of speech. And three who are chief among meditators are named in the *Etaduggas*: Kankhā-Revata among the monks, Nandā among the nuns, and Uttarā Nandamātā among the women lay disciples—the group of men lay disciples alone not boasting anyone of outstanding meditative powers. This is perhaps a comment on the social structure of the day—men were busy and had much to see to. “Great intuitive wisdom”, *mahāpaññā*, which from another context would appear to be the highest of several grades of intuitive wisdom (*Maj.* iii. 25), belongs to one monk, Sāriputta, and to one nun, Khemā, both of whom were “chief disciples”; but quite understandably, no lay follower is so designated.

Not only is it necessary to follow this regular sequence of *sīla*, *samādhi* and *paññā* in any attempt to get to the end of the Way, but all the three stages are themselves necessary, and moreover, each is as necessary as the two others for the realization of the ideal—the quickening vision of Truth—for all three, “morality, concentration and wisdom are for developing the Way to awakening” (*Samy.* i. 103). This is the teaching as summed up under these three heads; and this is the order in which the teaching has to be practised. If all three branches of the training are brought to a high pitch of perfection, “if a monk is possessed of an adept’s (as against a learner’s) body of morality, an adept’s body of concentration, an adept’s body of intuitive wisdom, then, transcending Māra’s realm, he shines like the Sun” (*Iti.* p. 51) whose Kinsman Gotama was. So each method of purification is as essential as the others for the successful fulfilment of the aspirant’s task. The three taken in conjunction purify the whole man: his body’s actions, his consciousness and his super-consciousness.

For that is what these three aspects of the teaching are: methods of purification. The right practice of the *sīlas* is for purifying bodily conduct and speech.

When there is complete mastery here a person has control over thoughts that previously were lustful and covetous, for he has renounced them and got rid of them and his mind can be further trained in utter purity so that he can develop the remaining factors of the Way. He has already, by attaining utter purity in morality, brought the factors of right speech, actions and way of living to ariyan growth and maturity, and can go on to the cultivation of mind control and to the purification of thought.

We thus get sufficient indication, should it be still necessary, that morality or *sīla*, associated as it is with but three out of the eight factors of the Way, is not, cannot be, and is not intended to contain the whole of the Early Buddhist teaching or practice. It is placed at the beginning of the ariyan discipline, not at the end. Here, at the beginning, it is not however to be neglected. As a spring-board for doing those further things which are still to be done, morality is of basic importance; and this is to see it in its proper proportion. The "mere morality" (*sīlamattaka*) in terms of which the average uninstructed person would praise Gotama is only slight and trivial, as we learn from the first Suttanta of the *Dīgha* (*Dīg.* i. 4 ff.). For the ordinary person cannot see beyond morality; for him it is an end in itself; he has no idea of its importance or function in the threefold training; he thinks that virtuous behaviour is practised simply for its own sake—and not, as it ultimately is, for the sake of that incomparable goal for the realisation of which young men of family rightly go forth from home, or the household life, into homelessness, or the life of "religion", where they should be as free as a bird on the wing from all worldly cares and occupations.

Many and many a context in the Pali canon support this view; that it is quite inadequate to think that good is for good's sake. The whole of the Sutta-pitaka is based on it, is impregnated with it, and is redolent with it. So much so that it is perhaps idle to pick out any

more quotations. I will therefore content myself with reminding you again of the gradual progress from purity in bodily actions to freedom of mind as detailed in the *Mahā-assapura Sutta*; and then of drawing your attention to the *Rathavinīta Sutta* (*Maj. Sta.* 24). where the similitude of a journey demanding a relay of seven chariots is taken to illustrate a spiritual journey which has seven stages, not one of which can be missed out or by-passed if the advance is to proceed to the ultimate end. For, as the traveller, by means of the relays of chariots, eventually arrives at a town, the end of his journey, so does the spiritual pilgrim, in order to arrive at utter nibbāna which is empty of all craving and which is at the end of the Way, need to advance through all the seven stages from purity in morality, the first, to purity in knowing and seeing, the seventh.

There is in addition another passage I should like to bring to your notice, for in a comparatively few words it sums up the position and the value ascribed to morality in the Sutta-pitaka. This passage comes from the *Āṅguttara* (*Ang.* v. 2) and is I think very striking. It says: "Moral habits that are skilled (wholesome or favourable, *kusalāni sīlāni*) have absence of remorse for their object; absence of remorse has zest; zest has joy; joy has tranquillity for its object; tranquillity has happiness; happiness has concentration, *samādhi*; concentration has the knowledge and vision of things as they really are; the knowledge and vision of things as they really are has turning away from and lack of interest in (phenomenal things) as its object; turning away from and lack of interest has the knowledge and vision of freedom as its object. In this way, Ānanda, skilled moral habits lead on gradually up to the Highest" (*iti kho Ānanda kusalāni sīlāni anupubbena aggāya pārenti*).

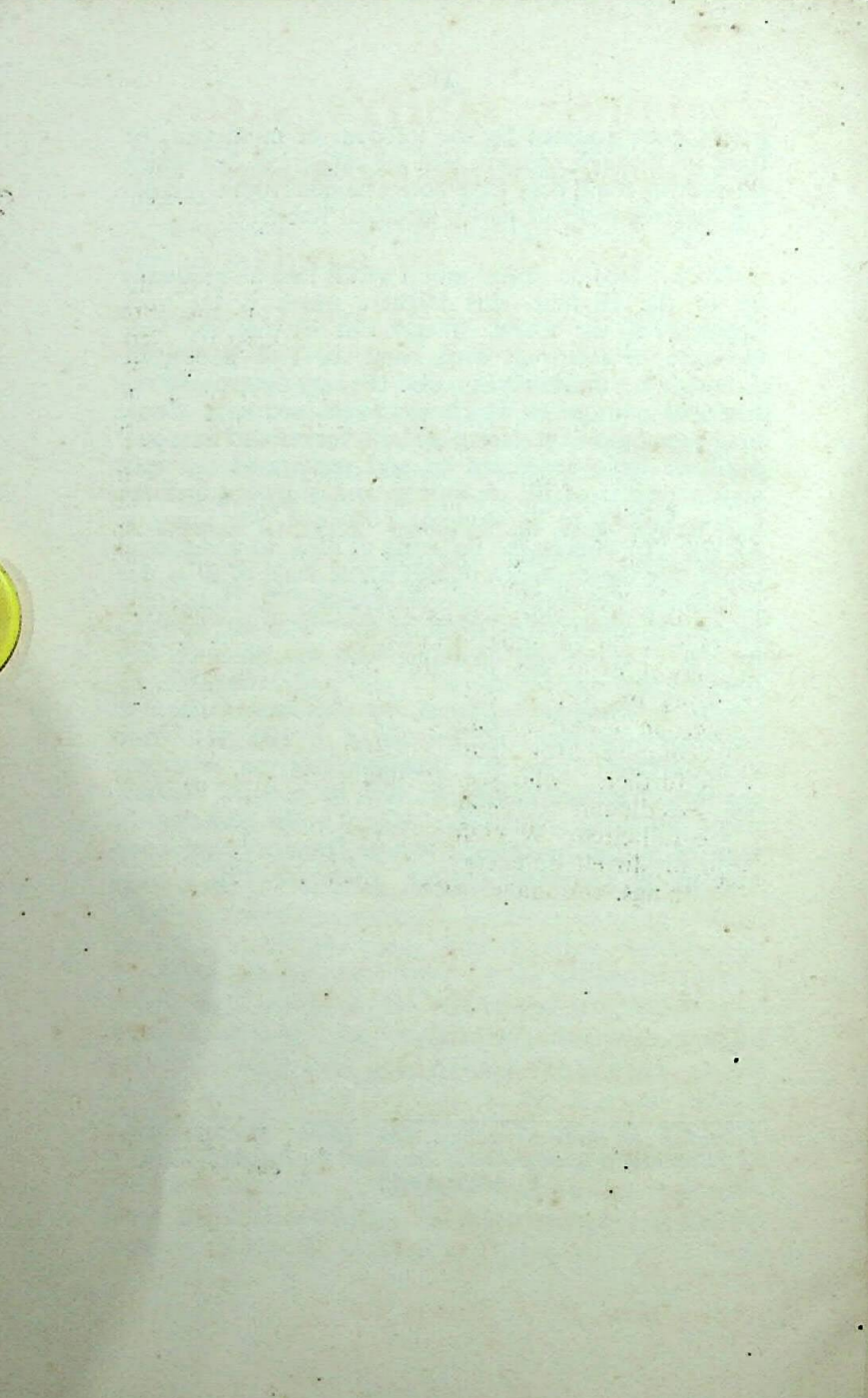
Clearly then, moral conduct, while being no more than the beginning, the A.B.C., is yet fundamental to the process of development which has as its ideal the culmination in the Highest. In the *Āṅguttara* passage,

this Ideal is stated in terms of the vision of freedom or deliverance, *vimutti*, and in the *Mahā-assapura Sutta* also in terms of freedom—the Release with which Indian thought, whether brahmanical, Jaina or Buddhist, was so deeply engaged.

As clearly as this passage places morality at the beginning of the process does it also insist that the process is brought to its consummation with the aid of the other two branches of the training, *saṃādhi* and *paññā*. When the disciple knows and sees things as they really are, as transient, as suffering, as “this is not mine, this am I not, this is not my Self”, he is indifferent to them, unmoved by them, unaffected, neither attracted nor repelled. Such a state has the knowledge and vision of freedom as its object, and therefore arahantship, freedom, is near, and the disciple possessed of the stream of Dhamma, an ariyan of intuitive wisdom due to turning away (from sensory things), is standing and knocking at the door of the Deathless (*Samy.* ii. 45). He has turned away from sensory data and thoughts of “I” and “mine”, has no further interest in them and is therefore no longer attracted by them. Being no longer attracted, he is freed, and comprehends: “Destroyed is birth, brought to a close is the Walk towards the Supreme, done is what was to be done, there is no more of being such or such (*Vin.* i. 13, 34; *Samy.* iii.66 ff., etc.). Arahantship has been realised; the “sea” of the six senses with its waves and whirlpools, its sharks and demons (symbolising its dangers and temptations) has been crossed over—“crossed over, gone beyond, the brahman stands on dry land” (*Samy.* iv. 157), on the safe and fearless Further Shore which is nibbāna and deathlessness, and where one is secure from the floods, the *ogha* of sensory pleasures, becoming, false understanding and ignorance, from those floods which in other connections are the cankers or *āsava*. And this security has to a large

extent been attained by the freedom of mind and the freedom through wisdom that are cankerless, but which themselves could only have been attained from a preceding establishment of purity in moral habits.

Truly indeed do skilled moral habits lead on gradually up to the Highest—this Highest which is the very opposite of the world of ignorant craving, the very opposite of recurrent birth, and, in Pali Buddhism, although not in Mahāyāna, also the very opposite of the wheel of *saṃsāra* to which we are chained in a “long, long running-on and faring-on both for me and for you” until we have awakened to and penetrated the four ariyan truths: of ill, its arising and stopping and the course leading to its stopping (*Dīgha* ii. 90; *Samy.* v. 431-2). To understand the truth of ill is to understand cause, for the existence of this whole mass of ill is due to a chain of casually connected events. To understand cause is to understand Dhamma, for “who sees uprising by way of cause sees dhamma; who sees dhamma sees uprising by way of cause” *yo paṭiccasamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so paṭiccasamuppādaṃ passati* (*Maj.* i. 190-191). And even further, “who sees dhamma sees me; who sees me sees dhamma” (*Samy.* iii. 120, *Iti.* p. 91.). We have come full circle. Wherefore “Great is the goal that the man of stirred up energy, remote from evil, unfavourable things, can make perfect” (*Samy.* ii. 29).



BAUDDHA SĀHITYA SABHĀ

(Buddhist Literature Society)

OBJECTS OF THE SOCIETY

1. To facilitate the study of the Dhamma by the publication of books on Buddhism in Sinhalese, English and other languages.
2. To undertake the translation of the Pali texts.
3. To foster Buddhist culture generally by the formation of an international fellowship of Buddhist thought and Buddhist activity.
4. To encourage the study of the history of Buddhist civilisation and of Buddhist art and archaeology.

For further information apply to :

The Hony. Secretary,

34, Kynsey Road, Colombo.

PUBLICATIONS

Guide Through the Abhidhamma	Rs. 5 00
Ethics of Buddhism by Tachibana	„ 4 00
Essence of the Buddha's Teaching	Cts. 50
Five Precepts (Bhikkhu Sīlācāra)	„ 75
Kamma (Bhikkhu Sīlācāra)	„ 50
Culture of Mind (Ananda Metteyya)	„ 50
Right Understanding by Bhikkhu Soma	Rs. 2 00
Five Mental Hindrances	Re. 1 00
Fundamentals of Buddhism	Rs. 1 50
The Basic Positions of Sīla	Rs. 1 50

Obtainable at :

Lake House, H. W. Cave & Co.

